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EDITORIAL NOTES.

The time fixed for the next Triennial meeting of the "Presbyterian Synod of India" is the last Wednesday of November. A circular was sent proposing to change the date to the 1st Wednesday of October, but this proposal has been defeated and the old date stands. Members of the Synod will please take notice.

The efforts of scientists to conquer the air and make it the medium of travel have met many defeats and most men regard the idea as fanciful and altogether impracticable. But the achievements of many aeronauts have made many converts. The flying machine too has had many vicissitudes, but it seems as if we were not far from the goal of a measurable success. The following from the C. and M. Gazette gives an account of Mr. Santos Dumont's most successful aerial flight made on June 23rd last in the City of Paris:

"It was about 4-30 a. m. when he left his balloon shed in the Rue de Longchamps and in Santos Dumont No. 9, the same in which he made his sensational arrival at the race-course recently, directed his little craft towards the Etoile, followed by a large number of cyclists, who had hard work to keep up with him.

At a height of about forty yards the aeronaut went through various evolutions about the arch at the Place de l'Etoile, stopping his machine suddenly, descending quickly, then rising slowly, showing at the same time the perfect obedience of the air-ship and his own skill.

Then came the amusing part of the performance. Mr. Santos Dumont lives only a few paces off the Etoile, in the Avenue des Champs Elysees. He steered his airship straight down the avenue and allowed it to drop quietly to the earth just in front of his own door, where some of his mechanics were waiting to take it in charge. Then he calmly mounted to his apartment, took a leisurely breakfast, and in half an hour appeared once more, stepped into

his place on the slender framework of the airship, and in a few moments was rapidly making again for his balloon shed.

In an interview the correspondent of the *Daily Mail* had with M. Santos Dumont subsequently he declared that in his opinion the ascent was the most successful that he had ever made."

It is a pleasant duty to say things praiseworthy of our Indian Christian brethren. Often have we regretted the fact that so few Indian Christians are able to read the Scriptures in the original Hebrew and Greek. More have we regretted the stolid indifference of European missionaries to this all important subject. Not one of them but knows that he regards the Hindu or Muslim as an upstart, who, being ignorant of the sacred languages, nevertheless presumes to speak with confidence in reply to those who criticise them. How much more is it impossible for an Indian preacher to gain respect for his claims as to the Scriptures when he is ignorant of those Scriptures in the sacred languages. What will such men do by and by when the Moslem student for the Qadiani School confronts him with his Hebrew and Greek scriptures.

But we have digressed. We began to say that an Indian Christian brother, Mr. Paul Kowal Singh of Morinda has completed a translation of Plato's *Apology* for Socrates from the original Greek into Urdu. We have the authority of Dr. Griswold, of Forman Christian College, for saying that the work is very well done. Effort is being made to secure its publication. The subscription price per copy will be 12 as including postage and V. P. P. charges.

A subscription list has been opened in this office and any one may subscribe by sending us a post card stating the number of copies wanted, his name in full with proper post office address. It is believed that the translation of this book at this time is most opportune and that its influence upon the people and the philosophy of India will be helpful.

Current Thought and Incident.

III. The Principles of Legal Evidence Applied to the New Testament Records.

BY HON. ALFRED RUSSELL.

I come now to take up the subject of the records of the Roman law. That law is the law of Continental Europe, Scotland, the Province of Quebec, and the State of Louisiana, and its early MSS. rest upon very much weaker evidence than the writings of the New Testament.

The ancient part of the Roman jurisprudence embraces the period from the foundation of Rome by Romulus, to the enactment of the Twelve Tables. These ancient laws were collected by Papirius, a Roman lawyer, under the name of the *Jus Civile Papirianum*, and we have a copy of a part of this in the similar work of Pomponius, another lawyer, composed in the second century of the Christian era. In the year 460 before Christ, the Twelve Tables were enacted. This public written law of Rome has been handed down to us by copies, and their authenticity has never been seriously questioned. Cicero says that transcripts of the Twelve Tables were so common in his day, that the school children were required to commit them to memory.

In the year 530 of the Christian era, the Emperor Justinian consolidated the whole body of the Roman law into the Institutes, Pandects and Code. One of the chapters is the ground work of the English and American statutes of distribution of the effects of intestates, and a large part of our own law comes from the same source. The irruption of the northern barbarians into the southern provinces of Europe came near utterly destroying the precious manuscripts of the Roman law. But a complete copy was found at Amalfi in Italy, in the year 1135, which reposes to-day in the library of Lorenzo de Medici, at Florence. This is the oldest authentic copy and it has been quite universally accepted and acted upon in European tribunals; but it is about a thousand years more modern than the Life of Christ by the Evangelists.

2. The second part or division of the subject, at first above stated, concerns the degree of credit to which the writers of the New Testament are entitled as witnesses to the life and doctrines of Jesus Christ, upon the principles of the law as applied in our courts, in trials of fact, or jury trials.

When witnesses are examined in court, where there are no circumstances which create suspicion, every witness is presumed worthy of belief, unless the contrary is shown; and the burden of impeaching his credibility rests on the opposing party. (Starkie on Evidence, 16, 480, 521.) The credit due to witnesses depends first, on their honesty; second, on their ability; third, on the number of witnesses and the consistency of their testimony; fourth, on their opportunities for observation; fifth, on the coincidence of their testimony with collateral circumstances. (1 Starkie, 480, 545.)

Let us view these particulars in order. It is not necessary to take time to give sketches of the biographies of the writers of the New Testament, because these biographies are commonly known and taught in all Christian communities. And these biographies themselves establish the honesty of the witnesses.

But these witnesses are entitled as respects their honesty, to the benefit of the elementary maxim of the law that men speak the truth when they have no

prevailing inducement to the contrary. This presumption is allowed every day in our courts. Now, the testimony of the Christian writers was against all their worldly interests. Their new doctrines were extremely offensive in every community where they were preached. They were held hostile to public order, and led so good a man as the Emperor Marcus Aurelius, the state philosopher, to put Christians to death. And these witnesses looked for nothing but opposition, persecution, imprisonment, and violent death. It would be held in court under these circumstances, and a judge in a trial of facts would so charge the jury, that these motives would operate to lead them to state what was true. Moreover it would be impossible to read their lives or writings and not feel that they were men of integrity.

Respecting the ability of these witnesses to discern and know the truth of the facts which they relate, it is clear that the opportunities which they had, many as eye-witnesses, were such as to attest the truth of what they say. The law, that is, the common law, in our courts, presumes that men are of the average integrity and intelligence. No lawyer is allowed to argue in court against the integrity or intelligence of any witness where there is no testimony against his intelligence or against his integrity.

Concerning the number and consistency of witnesses and of their testimony, it is sufficient to observe that every day in court a substantial agreement, where there are several witnesses sworn to the same transaction, is considered sufficient. In the New Testament writings, there is enough of discrepancy to show that there could have been no prior concert among the writers and there is such substantial agreement as we might naturally expect in upright and independent narrators of the same transaction. This general concurrence itself, a judge would instruct a jury in our own courts to-day, is such as to cause belief of the statements they make. That is to say, what is morally impossible is held to be legally impossible. All legal presumptions arise upon the general course of human action, and the narrators being independent and without concert, there remains no legal inference but the reality of the fact testified to. (Starkie, 487.) I am speaking now of the ordinary tests of truth in our every day tribunals, and of the rules which, in our daily experience, judges instruct juries to apply in weighing and reconciling the testimony of different witnesses. The charge of Lord Chief Justice Cockburn in the Tichborne case is a fine example.

THE SACRED SABBATH.

In discussing the question of Sabbath keeping, Christian speakers or writers or leaders in reform, in their zeal to catch the ear of the world, have been generally prone to enlarge upon the physical benefits which come from its observance. Man needs at least one day in seven to recuperate himself mentally and physically, we are told, and this truth is strengthened by illustrations of the wrecks made by those whose eagerness for gain has led them to disregard the law that God has written on their nature. The further proof that it is this particular period of time that is necessary is also emphasized by the physical breakdown which threatened the people of France when the Directory first abolished the Sunday as a rest-day, and then attempted to make it every tenth day.

Another argument along the same line is that if Sunday observance is relegated to the past, the working-classes will soon find that the demands of trade force them to give up the one day that might be devoted to themselves and their families. Thus it is that Christian tongues elo-

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quently set before us the mere physical benefits that will accrue from rest from toil, aside from any spiritual good that will follow the sacred observance of the day. These arguments are good and very forcible, but they should be used as secondary to the one great reason why the Sabbath should be observed—because it is God's command.

It is plain that this is the phase of our subject that is meant to be especially emphasized, for our topic is "The Sacred Sabbath."

There are many reasons why the Sabbath should be kept sacred. The command to remember and keep it holy was one of those given on Mount Sinai, and the prime reason why the Sabbath was set apart and sanctified was because God thus chose to make it his day—"the seventh day is the Sabbath of the Lord thy God." He did not need to hallow time for his own use. It was solely for man, at the very beginning of his life, that the Creator set aside a portion of time that was to be devoted exclusively by man to God's service, a holy day in which nothing need occupy the mind except adoration, praise and worship. The Sabbath, therefore, was indeed made for man, but it belongs to the Lord, and the use of this Scripture text as an excuse for doing one's own pleasure on the holy day, is unwarranted.

There are secular blessings connected with the proper use of God's sacred day to his glory. If we turn aside from our own pleasures to call the Sabbath a delight and to honor the Lord in the observance of it, then his blessing will fall upon us, and that in no mean measure. (Isaiah 58: 13-14) But if we observe the Sabbath outwardly, and having an eye alone to the rewards promised, we shall fail of them, for there is no promise of blessing except when the Lord's Day is used by us for our spiritual profit.

We need to hold tenaciously to the true spirit of Sabbath observance. Worldly affairs are pressing us hard in these "strenuous" times. Business cares, social claims, even family demands are more distracting than ever before. If we begin to give way to them, be it ever so slightly, we will inevitably lose our hold on higher things; we will forget God in caring for his creature; we will neglect the soul in attending to the demands of the body. We drop to a lower plane immediately when once we permit ourselves to lose sight of God, and often the first step in neglecting him is to "forsake the assembling of ourselves together" in God's house; to fill the holy day with secular plans or talk or reading.

ROMANCE OF THE HOUSE OF ROTHSCHILD.

The story of the house of Rothschild is a real romance more marvelous than any tale of fiction. The power of this family, with its many branches, is still supreme in Europe, for it might be said that it controls the nations' finances, with the exception of Russia. Therein the Rothschilds are more powerful than Morgan, and it would take a dozen Morgans to cope successfully with them.

In spite of this unrivaled power in the financial world the founder of it all was born only as far back as 1743. There was nothing propitious in this birth, for Mayer Amschel was an obscure Jew in the city of his nativity, Frankfort, for many years. His father kept a little shop, where he sold curios, in the ghetto quarter. If Mayer had followed his father's wish he would have been a rabbi and the history of a powerful family would never have been written. But, as usual, the racial instinct for making money cropped out early, and Mayer entered a bank in Hanover. When he had saved a considerable sum he started in business for himself as dealer in curios and coins. Then he branched out into an art dealer and

money lender. The name Rothschild is said to be a corruption of the German for red shield, the sign by which the business house was distinguished.

Mayer soon became known as "the honest Jew" and William IX, Landgrave of Hesse, appointed him court banker. This was where Mayer laid the foundation of his great fortune. His first great stroke of business, which attracted the attention of all Europe, was in conveying the specie for the English Government through the Peninsular campaign. He lost not a penny and his commission is said to have been \$750,000 a year.

In 1800 Mayer died, leaving several millions to his five sons. He told his sons to remain true to the law of Moses, to each other and never undertake anything without their mother's consent. He told them that the world would be theirs if they observed the rules, a prophecy that came true. Gudula, Mrs. Rothschild, lived to be 96, and her sons observed their father's admonition until her death.

The eldest son, named after his father, conducted the house in Frankfort; Nathan, the third son, opened a banking house in London, and Solomon, Jacob and Carl opened similar houses in Vienna, Paris and Naples. But all had bound themselves by the family agreement, and all prospered. Together the five sons were the bankers of Europe, and no wars could be undertaken unless they were first consulted and were willing to provide funds. They knew no state or party, just plain business. They lent money to Napoleon to fight the allies, and they lent money to the allies to crush Napoleon.

The only thing the family has been consistent in is its loyalty to its own race. In the slums of the ghettos of Europe the name of Rothschild is heard mentioned in the same breath as the word Providence, it being said that the poor Jew lays his needs before God and Rothschild.

After Waterloo every country was burdened with debt. Then the Rothschilds, who held the debts, made an era of prosperity possible. They loaned the funds to make peace possible as they did to make war the supreme thought. Between 1815 and 1830 they lent \$750,000,000 to England, Russia, Austria, France and Prussia.

The French Revolution was a hard blow to the Rothschilds, for the French Government, after peace had been declared, undertook to raise a huge government loan among its own citizens. The experiment was so successful that other governments fell into line, and the main business of the Rothschilds was at an end.

The Rothschilds turned their attention to commercial and industrial enterprise—banks, railways, mines and anything else big. Their profits are probably as great as when they held the monopoly in negotiating national loans, but their name lost its peculiar glamour. They still do business with governments, however, for in 1876 they lent the British Government \$20,000,000 to complete the purchase of the Suez Canal shares.

There are now twenty separate branches of this notable family, and their combined wealth amounts to more than two billions of dollars. The mind cannot conceive of the enormity of this amount, but it helps one to realize it if he considers that it would require almost 4,000 years to count it if one counted a dollar every minute of the time.

Only in the sacredness of inward silence does the soul truly meet the secret, hiding God. The strength of resolve, which afterward shapes life and mixt itself with action, is the fruit of those sacred, solitary moments. There,



STRANGE BIBLE FACTS.

The learned prince of Granada, heir to the Spanish throne, imprisoned by order of the crown for fear he should aspire to the throne, was kept in solitary confinement in the old prison at the Place of Skulls, Madrid. After thirty-three years in this living tomb, death came to his release, and the following remarkable researches, taken from the Bible and marked with an old nail on the rough walls of his cell, told how the brain sought employment through the weary years :

In the Bible the word "Lord" is found 1,853 times.

The word "Jehovah" 6,855 times.

The word "reverend" but once, and that in the ninth verse of the 111th Psalm.

The eighth verse of 97th Psalm is the middle verse of the Bible.

The ninth verse of the eighth chapter of Esther is the longest.

The thirty-fifth verse, eleventh chapter of St. John is the shortest.

In the 107th Psalm four verses are alike—the eighth, fifteenth, twenty-first, and thirty-first.

Each verse of the 136th Psalm ends alike.

No names or words with more than six syllables are found in the Bible.

The thirty-seventh chapter of Isaiah and nineteenth chapter of Second Kings are alike.

The word "girl" occurs but once in the Bible, and that in the third verse, third chapter of Joel.

There are found in both books of the Bible, 3,538,483 letters ; 773,693 words ; 31,373 verses ; 1,189 chapters, and 66 books.

The twenty-sixth chapter of the Acts of the Apostles is the finest chapter to read.

The most beautiful chapter is the twenty-third Psalm.

The four most inspiring promises are John 14 : 2 ; 7 : 37 ; Matt. 9 : 28, and Psalm 37 : 4.

The first verse of the fiftieth chapter of Isaiah is the one for the new convert.

All who flatter themselves with vain boasting should read the sixth chapter of Matthew.

All humanity should learn the sixth chapter of St. Luke, from the twentieth verse to its ending.—Our Sunday Afternoon.

TO TELL THE AGE OF EGGS.

A German scientist has discovered an infallible method for making eggs tell their own age. It consists simply of immersing the egg in a solution of salt containing about eight ounces to the pint. When the salt has thoroughly dissolved the egg to be tested is dropped gently into the glass containing the solution. If the egg is only one day old it sinks immediately to the bottom ; if three days old it sinks just below the surface only, and from five days and upward it floats.

Another process has just been awarded a medal in Saxony by the national society of poultry breeders. It

is well known that the air cavity at the blunt end of the egg enlarges as the age of the egg increases. Consequently, if the egg be placed in a solution similar to the one described above it will have an increasing tendency to float with the long axis vertical. A scale of angles is placed at the back of the vessel and from the inclination of the eggs to the horizontal the age can be gauged almost to a day. A newlaid egg lies horizontally at the bottom of the vessel. When three to five days old the egg raises itself from the horizontal, so that its long axis makes an angle of about 20 degrees with the horizontal. At eight days this angle increases to about 45 degrees ; at fourteen days it is 60 degrees ; at about three weeks it is about 75 degrees, while after four weeks it stands upright on the pointed end.

THE STOLEN RAISINS.

The first care of the new settlers was to secure reliable labor and to induce the black inhabitants of the country to undertake it. That was not an easy matter. For although the Kaffir was willing enough to work, he was always endeavoring to cheat his master in one way or another. And as soon as he had learned his work, his arrogance often became unbearable. We had constantly to fight this difficulty in great ways and small, and the contest sometimes had its humorous side. For instance, one New Year's Day, I sent a Kaffir from my farm at Waterkloof to my mother's farm (I had lost my father in 1852) to fetch some raisins. My mother sent me about five or six pounds, and said so in a note, which the Kaffir conscientiously delivered. But the letter was a proof that the Kaffir had robbed me, for the raisins which he brought weighed much less than the quantity mentioned in the letter. I asked what he meant by trying to cheat me and why he had eaten nearly all the raisins.

"The letter tells me," I said, "that there were a great many more than you brought me."

"Baas," he replied, "the letter lies, for how could it have seen me eat the raisins? Why, I put it behind the big rock under a stone and then sat down on the other side of the rock to eat the raisins."—From The Memoirs of Paul Kruger.

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TWO COLLEGE BOYS.

Two boys left home with just enough money to take them through college, after which they must depend entirely upon their own efforts. They attacked the collegiate problems successfully, passed the graduation, received their diplomas from the faculty, also commendatory letters to a large ship-building firm with which they desired employment. Ushered into the waiting room of the head of the firm, the first was given an audience. He presented his letters.

"What can you do?" asked the man of millions.

"I should like some sort of a clerkship."

"Well, sir, I will take your name and address, and should we have anything of the kind open, will correspond with you."

As he passed out he remarked to his waiting companion, "You can go in and leave your address."

The other presented himself and his papers.

"What can you do?" was asked.

"I can do anything that a green hand can do, sir" was the reply.

The magnate touched a bell, which called a superintendent.

"Have you anything to put a man to work at?"

"We want a man to sort scrap-iron," replied the superintendent.

And the college graduate went to sorting scrap-iron.

One week passed, and the president, meeting the superintendent, asked: "How is the new man getting on?"

"On," said the boss, "he did his work so well that I put him over the gang."

In one year this man had reached the head of a department and an advisory position with the management at a salary represented by four figures, while his whilom companion was "clerk" in a livery stable, washing harnesses and carriages.—Dumb Animals.

MISCELLANEOUS.

—Mr. Peary says that the tribe of Eskimos living on the shore of Whale Sound in Greenland are the most northerly people in the world. Their isolation has differentiated them from all other races. They do not exceed 200 in number, and are being destroyed by an unknown disease which appears to be a slow malignant fever. Lieutenant Peary became personally known to every man, woman and child belonging to this remote and perishing community of human beings.

—The percentage of illiteracy in Fiji, thanks to the labors of English Protestant missionaries, is less than in most European countries; and the church attendance averages better than in any part of the United States. Last year the native church of Fiji, with an average church attendance of 94,000, contributed \$25,000 to foreign missions. The first missionaries, in 1835, were nearly all put to death by the fierce natives. The Wesleyan Missionary Society has now taken Fiji off its mission roll as an aided field.

WATER GOING UP-HILL.

Into a glass pour water until it is about an inch in depth. Now, if you stand a glass tumbler in the dish, upside down, the water will rise in it almost as high as it is in the dish. It will not rise quite so high, because there is air in the tumbler, and that will prevent it.

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But there is a simple way to make it rise higher in the tumbler than it is in the dish. Get a flat cork and put it in the water; it will float, of course. Now, light a wad of paper, lay it on the cork and place the tumbler over it. As the paper burns, the water will rise in the glass, and will not fall again, if you leave the glass as it is.

The reason is that the burning of the paper exhausts some of the air in the glass, making a partial vacuum, or empty space, and as the air-pressure on the surface of the water in the dish is greater than the pressure on the inside of the glass, the water is forced up.

It is on that principle that what the doctors call "cupping" is done. Into a glass cup made for the purpose they put a piece of burning paper, and at once press the cup down on the flesh of the patient, which rises in a little mound inside the cup, because the outside pressure of the air is greater than that inside.

TO MAKE AN AEOLIAN HARP.

This instrument can be made by almost any ingenious boy. It consists of a long narrow box of very thin wood, about five or six inches deep, with a circle in the middle of the upper side an inch and a half in diameter, in which are to be drilled small holes. In this side seven, ten or more strings, of very fine gut, are stretched over bridges at each end, like the bridges of a fiddle, and screwed up or relaxed with screw pins.

The strings should all be tuned to the same note, and the instrument be placed in some current of air, where the wind can pass over its strings with freedom. A window, the width of which is equal to the length of the harp, with the sash just raised to give the air admission, is a proper situation. When the air blows upon the strings of the harp, with different degrees of sound; sometimes the blast brings out all the tones in full concert, and sometimes it sinks to the softest murmurs.

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DETERMINATION OF THE GOVERNMENT.

London, July 29

The Commonwealth, replying to Mr. Chamberlain, has firmly declined to re-consider its decision regarding the non-employment of lascars in mail steamers, insisting upon acting for the preservation of the purity of race and encouragement to recruiting for British seamen.

London, July 29.

The London Education Bill has been read the second time in the House of Lords by 69 against 26 votes.

London, July 30.

The King and Queen landed at Killary Bay yesterday, and went on a motor car inland, and visited peasants' cottages.

THE QUEEN'S DONATION

The Queens has given £500 to the poor of Ireland.

THE SUGAR CONVENTION BILL.

London, July 30.

After an animated debate the Sugar Convention Bill has been read the second time in the House of Commons by 224 against 114 votes.

Mr. Chamberlain contended that the Bill will secure free trade in sugar, and protect us against a monopoly. It was, he said, a tardy act of justice to the Colonies.

PARTY HOSTILITY.

He condemned the extravagant language of opposing speakers, and said: "We are on the eve of a great economic fight, and it would be well if all of us, whatever our views, were, to keep cool, and not turn an economic into a personal fight."

STRIKERS CHARGED BY THE MILITARY.

London, July 30.

Fresh symptoms are constantly manifesting in Russia pointing to a widespread movement, which is almost revolutionary, among the working classes. Labourers at Mikhailovo in the Caucasus struck work and obstructed the railways. The troops then were called out and charged them, killing ten and wounding eighteen.

A similar outbreak has taken place at Odessa. Strikers at Baku ignited the petroleum works, destroying seventy bore towers.

LORD MILNER ON EUROPEAN OBJECTIONS.

London, July 30.

Lord Milner, in a despatch dated the 11th May, refers to the influx of Asiatics, and the growing irritation and alarm of Europeans at the same. Special legislation, he said, is essential. The Transvaal is prepared to recognise the vested interests of Asiatics resident before the war, but not to allow of new interests being created. The segregation of the lower class of Asiatics must be observed on sanitary and moral grounds, but liberal exemptions will be granted to respectable British Indians and civilised Asiatics.

THE LABOUR QUESTION INDIA OFFICE REFUSAL.

Allahabad, July 31.

London, 30th July.—Lord George Hamilton has refused to entertain Lord Milner's suggestion for the importation of ten thousand coolies into the Transvaal until a relaxation of the regulations and restrictions on Asiatics in the Transvaal has been granted. Lord George Hamilton's demands on behalf of the Asiatic include the abolition of registration, freedom to acquire real property, abolition of special location, except for insanitary classes, and complete freedom for the better classes and their servants.—Pioneer Special.

MEASURES FOR IRISH WELL BEING.

Replying to addresses in which references were made to the Land Bill, His Majesty said he hoped that an equitable settlement of a long-standing controversy would powerfully contribute to the contentment and prosperity of his Irish people, but good laws alone would not suffice; there must be better industrial training of the young, and a spirit of co-operation in all classes.

RETURN TO ENGLAND.

Their Majesties sailed for Cowes this evening.

EXCELLENT EFFECT OF THE VISIT.

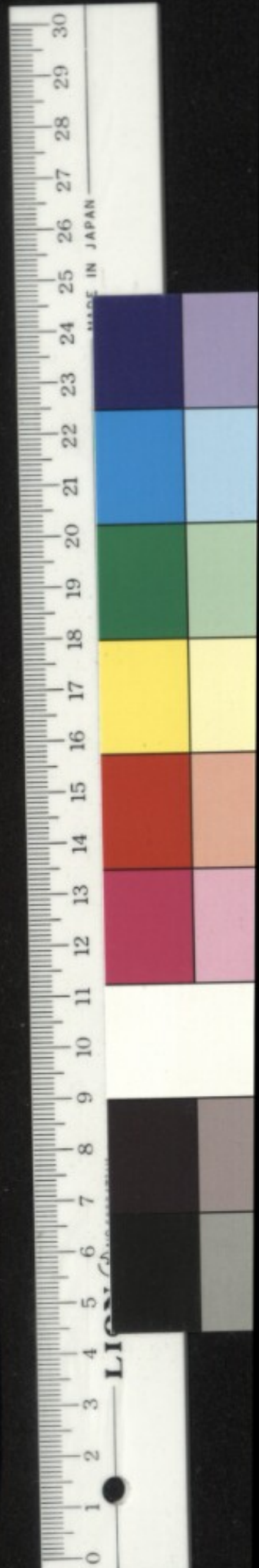
It is admitted everywhere in Ireland that the King's sympathy and interest has produced a remarkable change in the current of people's thoughts in regard to England which no legislation could possibly have effected.

London, Aug. 2.

The King and Queen have arrived at Cowes.

ROYAL ADDRESS TO THE IRISH.

The King in an address to the Irish people says: "I am deeply



touched by the kindness and good will the people showed to the Queen and myself, which has exceeded expectations. I eagerly await the fulfilment of the hope that a brighter day is dawning upon Ireland. This hope will depend upon the development of self-reliance, co-operation and increase of mutual toleration. My earnest prayers are that the means of the national well-being will multiply year by year."

OPENING CEREMONIES

London, Aug. 1.
A series of imposing ceremonies, lasting five hours, marked the inauguration of the Conclave, beginning with the solemn entry and oath-taking of the Cardinals and Conclavist functionaries, and ending in minute inspection of the precincts with the object of excluding strangers, and formal locking of the doors. The Cardinals then proceeded to their apartments in the Vatican.

RESULT OF THE FIRST BALLOTS.

The result of the first ballot of the Papal Conclave this morning was inconclusive, and the second ballot at 6 o'clock this evening was indecisive.

THE CARDINALS HEADING THE LIST.

London, Aug. 2.
It appears that eight Cardinals received votes, Rampolla and Serafina Vannutelli being chiefly supported.

RAW COTTON.

London, Aug. 1.
Mr. Chamberlain, in reply to a correspondent, denied that he ever proposed to tax foreign raw cotton while exempting that grown in the Empire.

Calcutta, Aug. 3.
London, Aug. 2.—The *Daily Mail* states that the Prince of Wales has deferred his visit to India this coming winter, solely owing to the heavy expenses incurred by the Native States—*Indian Daily News Special*.

A CHINESE JOURNALIST EXECUTED.

London, Aug. 2.
Reuter's Pekin correspondent states that a Chinese Journalist at Shenchien has been barbarously executed after a trial in which he admitted having planned a rebellion in Southern China three years ago in accordance with the orders of the Dowager-Empress. The victim was beaten to death with bamboos for two hours, his flesh being torn to ribbons.

The execution has aroused intense feeling among the foreign community, and there is a strong sentiment against surrendering Shanghai reformers.

LARGE GIFT FOR DUBLIN HOSPITALS.

London, Aug. 3.
Lord Iveagh has given to the King £50,000 sterling for distribution among the Dublin hospitals.

THE ROYAL VISIT TO BE RENEWED.

Replying to the address at Queenstown, His Majesty said that he looked forward to renewing in future years the happy experiences of his present visit.

PUBLICATION OF THE KING'S MESSAGE.

Copies of the King's message to the Irish people will be posted in every town and village throughout Ireland.

NO DECISION YET.

London, Aug. 3.
The conclave at Rome has arrived at no decision yet.

COMMUNICATION WITH OUTSIDE.

An attempt has been discovered to communicate between the Conclave and a neighbouring house by means of flashes from a mirror.

THE NEW POPE

London, Aug. 4.
Cardinal Sarto has been elected Pope. The Pope has assumed the name of Pius X. He blessed the people from the balcony of St. Peter's amidst the greatest enthusiasm.

Sarto is known for his broadmindedness and friendliness to the Quirinal. King Victor Emmanuel has telegraphed his satisfaction at the election.

PUBLIC ESTIMATE.

The general opinion seems to be that the new Pope is a spiritual rather than a political personage, though it is uncertain whether his election will involve better relation between the Vatican and the Quirinal.

PUBLIC FEELING.

The election is immensely popular in Italy, and there is general rejoicing in Rome.

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